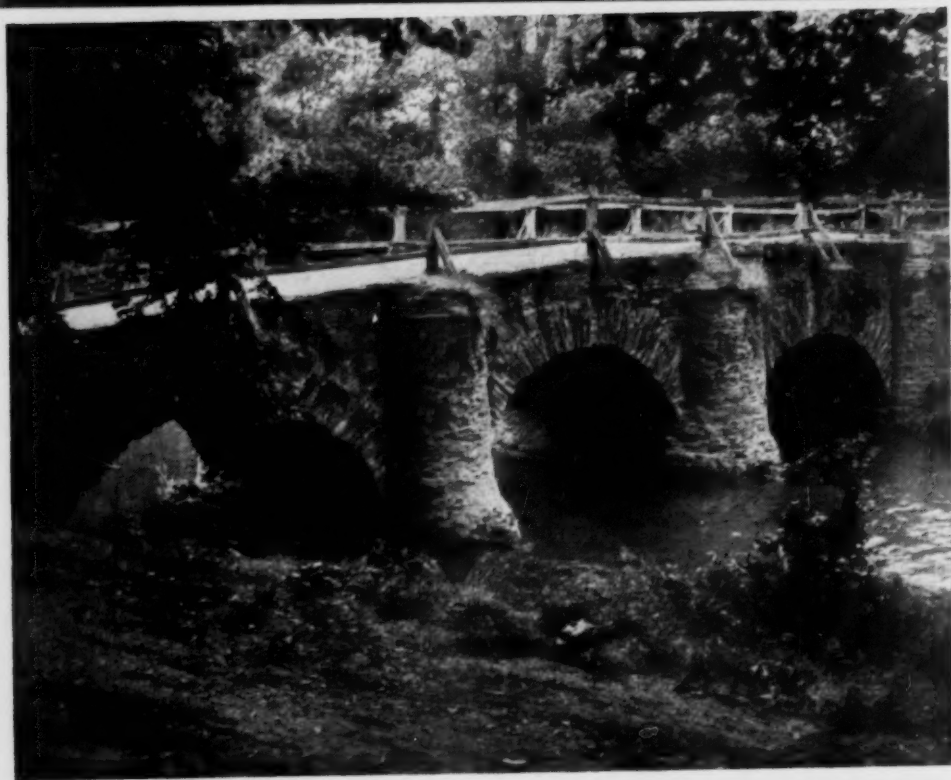


COMMON GROUND



PRICE SIXPENCE

THE COUNCIL OF CHRISTIANS AND JEWS

PATRON: HER MAJESTY THE QUEEN

OBJECTS

To combat all forms of religious and racial intolerance. To promote mutual understanding and goodwill between Christians and Jews, and to foster co-operation in educational activities and in social and community service.

Presidents

HIS GRACE THE LORD ARCHBISHOP
OF CANTERBURY
THE RT. REV. THE MODERATOR OF THE
CHURCH OF SCOTLAND

THE RT. REV. THE MODERATOR OF THE
FREE CHURCH FEDERAL COUNCIL
THE VERY REV. THE CHIEF RABBI

Vice-Presidents

THE RT. HON. LORD COHEN
SIR RICHARD LIVINGSTONE

Hon. Treasurer

EDMUND DE ROTHSCHILD, T.D.

Joint Hon. Secretaries

PERCY W. BARTLETT
A. G. BROTMAN, B.SC.

Chairman of Executive Committee

THE REV. CHARLES E. RAVEN, D.D., F.B.A.

General Secretary

THE REV. W. W. SIMPSON, M.A.

Organising Secretary

D. WALLACE BELL

Education Officer

A. I. POLACK, M.A.

LOCAL COUNCILS

Birmingham, Brighton, Bristol, Cambridge, Cardiff, Chester, Hampstead, Hull,
Ilford, Leeds, Liverpool, Manchester, Middlesbrough, Oxford, Southport, South
Shields, Sunderland, Willesden.

KINGSWAY CHAMBERS . 162A STRAND . LONDON . WC2

TELEPHONE: TEMPLE BAR 9306-7-8

COVER PHOTOGRAPH

EASHING BRIDGE, near Godalming, Surrey, a National Trust property
believed to date from the time of King John.

(Photograph : Reece Winstone)

COMMON GROUND

VOLUME IX NUMBER 6

NOVEMBER-DECEMBER 1955

MAIN CONTENTS

Tolerance and the Law	- - - - -	Arthur L. Goodhart
Jews in England before the Expulsion	- - - - -	K. H. Henrey
Henry Carter, C.B.E.: A Memoir		
The Education of the Young Worker	- - - - -	M. L. Jacks
Study of a Minority	- - - - -	Israel Finestein

Signed articles express the views of the contributors which are not necessarily those of the Council of Christians and Jews.

Tolerance and the Law

ARTHUR L. GOODHART

This article is a synopsis of the Second Robert Waley Cohen Memorial Lecture given by Professor Arthur L. Goodhart, K.B.E., Q.C., F.B.A., in the Middle Temple Hall on Monday, 10th October, 1955.

The full text of the Lecture is available as a separate pamphlet.

ONE can exaggerate the part which the law has played in the development of tolerance. Indeed, it is possible to argue that in many instances the law has been on the side of intolerance, and law has been described as an instrument used by the dominant party in a State for the control of those who are weak. Law is also open to criticism on the ground that as it functions by the application of general rules, its rigidity makes it intolerant in individual cases that are exceptional in character. But even if the law has at times been the ally of intolerance, it has never given it unlimited support. Legal intolerance, even of an absolute government, is still preferable to an arbitrary and uncontrolled personal despotism. The Anglo-Saxon contribution to tolerance has been most marked in the political and legal fields.

Tolerance and liberty are almost indistinguishable, but the difference between them is to be found in a difference in perspective and in emphasis. When we speak of liberty we are inclined to think of the freedom which we claim for ourselves and for those who are associated with us, but when we speak of tolerance we emphasise the freedom which we are prepared to grant to others. Tolerance is not the same as indifference, because it includes a conscious determination not to limit the liberty of others even though we may disagree fundamentally with what they say and do.

Four claims to liberty

As it is natural for man to seek liberty for himself before he is concerned with granting it to others, it will clarify the problem of tolerance

if we consider the four grounds on which the claim to personal liberty is based. Two are moral, and two material. First, a man claims liberty for himself as an expression of self-respect, because every limitation of liberty must to some degree deny the right of human personality. This is the claim to political liberty. Secondly, a man claims liberty for his thoughts and actions because he believes that they are an expression of what is right, and that he must be entitled to proclaim his convictions. Whilst this claim is applicable to all subjects, it has played its greatest part in the field of religion.

The first material claim to liberty is the claim by the individual that he can only do his best work if he is free to choose his field of activity for himself. Except in a pioneer country, this liberty is always limited by economic and social factors. Finally, men claim liberty because they believe it conduces to their own happiness. Men revolt against the idea that others may be better qualified than themselves to judge what will lead to their happiness. We see this problem in the parent-child relationship, and the refusal of liberty to the child on the ground, however justified, that the parent understands the child's happiness best, leads to a feeling that the parent is being intolerant. There is similar bitterness when the State attempts to regulate the life of individuals on the ground that it knows best what will bring them true happiness, although few would deny the State the right ever to legislate on this ground.

Reasons for tolerance

There is a striking similarity between these four grounds on which the claim to liberty is based, and the reasons, both moral and practical, on which tolerance is supported. The first basis for tolerance is that tolerance is an expression of our respect and love for our fellow men, and the recognition that every man has both a right and a duty to be responsible for his own actions. The second argument is based on the golden rule: if I claim a right to liberty for myself it is only reasonable that I should recognise a similar right in others. This is an argument that is frequently forgotten. Those who, when in a minority, claim liberty to state the truth as they see it, often refuse a similar liberty to others when they find themselves in power as a majority.

The practical advantages of tolerance are best illustrated in the case of society itself. First, no society can develop if it refuses to be tolerant to new ideas. Progress is impossible without tolerance, for without tolerance, new truth may be denied and perish. Secondly, tolerance is supported because it will conduce to the maintenance of peace within the society itself. This was in large measure the origin of religious tol-

eration, which was accepted with extreme reluctance because it was felt that such toleration was a denial to some degree of religion itself. The man who is absolutely certain that his own religion is the only true one must hesitate before he will allow a contrary doctrine to be taught. Religious toleration was first accepted, not on moral, but on purely practical grounds, when at the Reformation it was found that some States would have difficulty in surviving if they sought to maintain a single religion. But once established for practical reasons, tolerance tends to be justified also on moral grounds, and not infrequently it leads to still more tolerance of other professions.

Religious tolerance

It is of interest to consider the attitude of the Roman Catholic Church on the subject of tolerance. The Medieval Church did not recognise tolerance on any matter relating to religious doctrine, and did all in its power to suppress heretics. The present more liberal attitude, as defined by Pope Pius XII in his Discourse to the National Convention of Italian Catholic Jurists in 1953, regards tolerance not as a virtue in itself, but as a matter of policy in order to promote a greater good.

It is not only in relation to religious matters that tolerance leads to peace in a society, but in political issues also.

In the relation between the State and its subjects the ethical principles applicable in the case of individual men are equally valid. Any theory of the absolute State, above the law and uncontrolled by ordinary moral principles, is both juridically and morally wrong. But all the arguments in favour of liberty and of tolerance are subject to the qualification that they must be reasonable: absolute freedom within the State could lead only to anarchy, and tolerance is as open to abuse as are all other virtues.

The law is concerned with tolerance in four different ways: first, political-legal tolerance, when the law imposes tolerance on the State itself; secondly, social-legal tolerance, in which the law attempts to impose tolerance on the individual; thirdly, social-legal intolerance, when the law seeks to impose intolerance on individuals; and finally, tolerance by legal example, where the administration of the law is used as an illustration of tolerance.

The law imposes tolerance on the State

The rules of conduct governing both Houses of Parliament in this country, while not enforceable in the Courts, are legal rules in the sense of being obligatory, and are outstanding examples of political tolerance.

Other instances are the principles which Parliament recognises as accepted limitations on its power to legislate, and that can be disregarded only in time of crisis and with full justification. That which had the most stormy history, but is now most firmly established, is the principle of freedom of religion, and it is inconceivable that Parliament will ever depart from it. Religious tolerance cannot be absolute in all circumstances—a religion which entailed human sacrifice could not be tolerated—but English law is very tolerant towards religious conviction.

Closely akin to freedom of religion are freedom of speech and freedom of the press, and here also the striking tolerance of English law is comparatively modern, especially in its administration. Dicey has defined freedom of discussion as "... the right to write or say anything which a jury ... think it expedient should be said or written," and in recent years the English juryman has been remarkably tolerant. The only serious criticism relates to the administration of the law concerning obscene publications.

Political dangers in tolerance

Freedom of speech includes the right, of special importance in a democracy, to express political opinions. This raises the question whether the State must be tolerant to a political party which advocates the forcible overthrow of the State itself. It is no answer to say that one need not be tolerant of the intolerant, for tolerance is based on something more than mere give and take. It is obvious that any attempt to overthrow the Government by force must be a crime, but a different question arises when we are dealing only with words advocating such an attempt. Judgments in cases before the American Courts suggest that such advocacy is criminal only if there is some immediate probability that the words used will lead to concrete action.

"Equality under the law" is a third principle limiting the use of the powers of a legislature. This means that both in the law itself, and in its administration, there should be no arbitrary distinctions between those subject to it. Any legislation based on the distinction of race, religion, or colour is an illustration of intolerance unless it can be shown that in the particular circumstances of the case the distinction is a reasonable one.

These three principles have all been recognised by the United Nations Universal Declaration of Human Rights, and although the Declaration has no juridical character it will have considerable influence on the legal systems of the various member nations.

The law seeks to make people tolerant

Today, many of the most serious threats to liberty come not from the State, but from the activities of private individuals and organisations.

There is, however, a difference of opinion between those who believe that laws cannot affect basic social patterns, and those who hold, with Dicey, that "no facts play a more important part in the creation of public opinion than laws themselves." But in so far as many people drift into intolerance by "following the crowd," legislation can encourage them to support the tolerant law rather than the intolerant group, and it can put in clear and definite terms what may previously have been a matter of uncertainty. Legislation, however, can do little against a widespread and passionately held prejudice: the slower process of education will then be necessary.

The most obvious English law concerning individual tolerance is that part of the law of sedition relating to the promotion of feelings of ill-will and hostility between different classes of subjects. There must be an intention to stir up violence, and the crime does not cover mere abuse and invective. The suggestion that legal provision should be made against the deliberate spreading of false statements concerning religious or racial groups can be theoretically justified, but is of doubtful practical wisdom.

More effective are the laws relating to offences against the public peace, under which an otherwise lawful action may, if it be done in such a way or in such circumstances as to be likely to create a breach of the peace, constitute an offence. On the whole it may be said that the English law is reasonably successful in preventing attempts to create riots and disorder, and thus in stopping the physical results of intolerance.

Criminal libel

The third crime concerning intolerance is criminal libel, but today there are few prosecutions under this head, as civil libel actions have replaced it in most cases. Criminal libel can be useful in preventing intolerant attacks on a person or definite number of persons belonging to a group, but it cannot help in preventing defamation of an indefinite group such as a class or race.

Finally, under public law the provisions relating to inns and to common carriers could be evoked if an attempt were made to exclude persons on such grounds as race or colour; but such exclusions are more



Laws may seek to make people intolerant.

(Photo : London Missionary Society)

common in the case of private hotels, which are not covered by the present law.

The relation between the civil law, which only concerns individuals, and tolerance is of importance. In the first place, the high costs of legal actions deter men from rushing into litigation for every imagined wrong. Secondly, English law has created its own hero, "the reasonable man," who must pay due regard to the interests of others and be tolerant of the inconveniences that are a necessary part of social life. Thirdly, civil law, while giving no remedy against insults or mere vulgar abuse, gives strong protection against untrue defamatory statements, which themselves may so easily lead to intolerance both of the individual concerned and of those associated with him. Again, the courts construe as strictly as possible any provisions in wills whereby beneficiaries forfeit their share in the estate if they marry persons of an alien faith. Among other instances of the use of civil law against intolerance, is the action taken by Parliament to abolish the rule which until 1870 excluded all but members of the Established Church from membership of the Universities of Oxford and Cambridge.

In the United States and in Canada there have been other legal actions against intolerance, including Fair Employment and Fair Educational Practices Laws, and court actions against covenants restricting the sale of property to persons of a particular race or colour.

Laws which seek to make people intolerant

There are no such laws in this country, but one might cite as instances the Nazi legislation in Germany, the doctrine of Apartheid, and laws prohibiting racial intermarriage.

Tolerance and the example of the law

The conscience of mankind is deeply stirred by an unfair trial, perhaps because it violates the ideal of justice which all men hold, even if they themselves may be lax in practising it. The essence of a fair trial is that it is a tolerant trial. The evidence must be rational, and not based on prejudice; the judge and jury must seek to be fair and honest. If they betray their trust they wrong not only the prisoner on trial but the State itself.

The character of the law will always depend in the last analysis on the character of the men who administer it. Every Englishman can take pride in the fact that this country is regarded throughout the world today as a leader in the never ending war against intolerance, and the lawyers of this country are entitled to a special measure of pride, for it is the common law which has taught all mankind the great lesson that without tolerance there can be no true justice.

Jews in England before the Expulsion K. H. HENREY

1956 marks the 300th anniversary of the return of Jews to England, under Cromwell. The January, 1956, issue of "Common Ground" will be a special Jewish Tercentenary number, but in this article Miss K. H. Henrey writes about the Jewish community in Norman England.

IT is possible that Jewish traders visited England from the Continent in Anglo-Saxon days, but if they did, we know nothing of them. Jews enter our recorded history in the reign of William the Conqueror who, in the course of the introduction of a feudal basis of society and the reorganisation of the financial system, found it necessary to replace payment of feudal dues in kind with payment in coinage. He encouraged Jews to settle in England. He needed a body of men scattered throughout the country who could stimulate trade, and not only provide a supply of ready cash, but supply it for his own activities.

The wealth in coin accrued by Jews in those early days was enormous. Dr. James Parkes relates it to the fact that "Jews came over in large groups as a new element in the population at a time of intense national development. The immense impetus given to building, and the general demand for luxuries resulting from the close union with the Continent, consequent upon the Norman Conquest, created an unprecedented demand for money." The Anglo-Saxon, the tiller of the soil, had but little experience outside his poorly developed country. The Norman was occupied with conquest, with government and administration. The Jew in early Norman England played a vital part in setting England's feet on the road to greatness.

From the very beginning, therefore, we find Jewish life in England conditioned by two factors which remained operative until the Expulsion in 1290: the feudal relationship to the Crown, and the association with the king's financial needs. The first Jews settled along the Thames Valley; they are mentioned at Oxford, Windsor, Reading, Wallingford, etc. They also settled early in Bristol, already an important port and trading centre. By the reign of Henry II, Jews were living in market towns over a large part of the country. As many writers have pointed out, there is reason to believe that the personal relationships between them and the Christians must have been, on the whole, fairly happy. Unfortunately, the uneventful and friendly side of daily life gets but scant notice in history books. Within a short article, however, we must trace the broader outlines of Jewish-Christian relationships in our country, and seek to clarify the causes which led to an ever greater deterioration, culminating in the Expulsion.

The King and the Jews

The connection between the Crown and the Jews on what was, in fact, the feudal basis in practice for the whole population, that of feudal lord and serfs, became increasingly stringent as the king's need of ready cash increased. Although, in the days of the early Normans, the Jews must have started by carrying on both trade and money-lending, they soon became largely occupied with usury, i.e. with money-lending on a big scale and at high rates of interest. In so doing, they were acting under direction and protection. Only the king could, and did, tax Jewish wealth. Through the Jews he taxed his Christian subjects. The more the Jew lent to the latter, therefore, and the higher the interest he demanded, the more the king obtained and the better pleased he would be.



JEW'S HOUSE, LINCOLN.

*The 12th century house of Aaron of Lincoln,
the oldest stone house in England.*

Between 1125-1186 lived Aaron of Lincoln who developed, through agents in many counties, financial interests which made him practically a banker on a large scale. Amongst the building activities for which he advanced funds were the Abbey of St. Albans, Lincoln Minster, Peterborough Cathedral, and nine Cistercian abbeys. He had interests in houses and land and lent money to various abbeys and to many of the lesser barons. When he died, his property was seized by the Crown. The records not only revealed the extent of his wealth, but brought the debtors within the king's power. Aaron's business affairs proved to be so extensive that a special department of the Exchequer was set up, called *Scaccarium Aaronis*, Aaron's Exchequer, in order to deal with his estate.

Development of Jewish Finance

How did Jewish financial activities develop? Along two lines : on the one hand with the king, and on the other with the king's subjects. These were not two separate or parallel lines, however, because a large proportion of profits derived from the king's subjects had to be paid over to the king. The king, as we approach the 12th and 13th centuries, demanded more and more. Large sums were spent, not only on the Crusades, but on ruinous wars in France. There were always a number of taxes levied on Jews and Christians alike, but one form of levy fell so heavily upon the Jewish community that it was ultimately to cripple it. This was *Tallage*. Tallage was a sum of money, arbitrarily fixed, imposed upon the community as a whole, which became collectively responsible for the sum. It became not only one of the main sources of Crown revenue but also, since they could not touch it, one of the greatest weapons in the king's hands against the barons, should they challenge his position.

Jewish financial dealings with the king's subjects consisted in making loans to abbeys, which might spend the money in building or in acquiring land ; to the lesser barons, who might need it for paying their own taxes, such as the one which exempted them from feudal military service ; to the knights and tenantry, who might mortgage their land to obtain ready cash.

The Exchequer of the Jews

The whole system was carefully organised, but became much more so after a number of anti-Jewish riots had resulted in the destruction of Jewish property and bonds. To the king this was a grave matter ; he lost his "financial records," and consequently his means of wealth. Anti-Jewish riots, indefensible and savage as they were, were frequently the blind reaction of the "debtor" to the man who appeared to him to be responsible. At first, they could not have reached the king, even had they wished. Later, as we shall see, pressure could be brought to bear even on the Crown, although the Jew then suffered in his capacity of "crown agent." After the terrible massacre at the coronation of Richard I (1189), followed by such tragedies as that of York, the king decided to strengthen his financial hold, or rather to render it more secure. The *Exchequer of the Jews* was founded. This was a department of the English Court of the Exchequer in which the financial transactions of the Jews were recorded and which assessed the contributions (tallages) which were demanded of them to the royal treasury. Under the control of this central court were the provincial centres, in each of which was

established a chest, *archa*, containing duplicate records of all debts. The *archae* were in the charge of an equal number of Jewish and Christian clerks, or keepers, *chirographers*.

When the Crown was in need of money, the Royal Clerks examined the lists of Jewish-owned debts, and made an assessment for a tallage. There was no appeal against an assessment. If debtors would not pay their debts, the king might press the Jewish money-lender to enforce payment. The debtor might mortgage land to the Jew, or he might turn to an abbey for help, which in its turn might be willing to make a loan only on the security of land or houses. The Jew, in his feudal relationship to the Crown, had no choice but to procure the sums needed for the tallage, by fair means or foul. The king, in his status as feudal overlord, "owned" both the Jew and his debts, and the debtor was thus ultimately responsible to the king.

Henry III and the Barons

As the 13th century advanced, the general social and economic situation in England was fast deteriorating. Let us quote from Trevelyan: "Misgovernment continued, keeping up discontent, till it burst out in another period of civil war and constitution-making . . . The rising class of knights and gentry now took a line of their own in national politics. Discontented with the selfishness of the barons . . . they demanded and obtained that the baronage should concede to them as vassals and tenants the privileges that it extorted on its own behalf from the supreme landlord the king."

Here we have a triangular conflict, three parties—the king, the barons, and the knights combined with some of the lesser barons, struggling against one another to retain, or to obtain, power and privilege. Notice that the third party was composed of just those elements of the nation which had most borrowed of Jews. The famous Simon de Montfort is sometimes represented as a reformer and the leader of a reforming party. He was, in the sense that he was profoundly dissatisfied with the conditions of Church and State, and led the party, knights and lesser barons, which opposed the autocratic powers of the Crown and the feudal privileges of the barons. We must not, of course, think of him as being concerned about the people as a whole. It was too early days for that: it would not even have been possible. He comes into the story of the Jews because he was a bitter opponent of usury, and was determined to break the power the king exerted through it. One of the main objects of his party was to seize the *archae*, and so destroy all evidence of debts. The Jews represented the royal power, not only in the actual raising of

money but in association with the unpopular policies in which the money of the nation was squandered. De Montfort was an enemy of the Jews and some of the bitterest and most cruel of the attacks were carried out in his name.



AN ENGLISH JEW BEFORE THE EXPULSION.

(Picture from the collection of Mr. Alfred Rubens).

The end of the Barons' War found England changed from what it had been at the beginning. A new social class was feeling a power which the Crown had to recognise. The Jewish position had also changed. The Jews were still under the king, but he was seeking other allies. Two important factors were coming into play : the steady impoverishment of the Jewish community as a result of tallage, and its replacement by a rising wealthy Italian commercial and banking class offering an alternative source of money.

The End of the Story

In such a changing England did Edward I come to the throne. Two of his aims which concern us here are, the abolishing of usury and the

provision of alternative employments, and the obtaining of the support of the knights and tenantry by means of various concessions. The *Statute of the Jews* of 1275 forbade usury and regulated for the close of Jewish financial transactions. Amongst other provisions, Jews were to be allowed to buy houses and property and to hold them directly of the Crown, and to hold and work agricultural land, again of the Crown. They were to be allowed to engage in commerce and trade.

The Statute was a failure, no doubt for two main reasons. Firstly, the period allowed for the obtaining and holding of land was evidently experimental and it was too short to be practical. Secondly, the methods advocated for Jewish life and work represented a wide degree of what we should call today "assimilationism." We should ask ourselves whether, in those days, either the Jews or the Christians would have been willing, on the one side to give up much of their community-identity, and on the other to receive the Jew as one of themselves. One cannot honestly say that one believes the answer could have been anything but negative.

Edward was faced with a hopeless situation. The Jews, impoverished and having no doubt suffered their share of the national deterioration, can have had—humanly speaking—no chance to recover a worthwhile part in the national economy. In the words of Cecil Roth, Edward "preferred to sweep away the problem he had failed to solve." In 1290 a decree was issued, ordering all Jews to leave the kingdom.

Cruelty of the age

It is a tragic story, yet one cannot but place it within the framework of the society of the time. Only one hundred years later occurred the Peasants' Revolt, when Englishmen (including the Church) struggled with Englishmen with appalling barbarity and revenge. Whole sections of the native population could hardly have been expelled, but they treated one another with all the cruelty which lay in their power. Men will not treat others better than they treat themselves; perhaps therein lies a truth upon which we may ponder today.

A study of Jewish-Christian relationships in pre-Expulsion England does reveal the iniquity of the system of money-raising—iniquitous for all concerned. In England, religious differences appear to have played quite a secondary role. The Church, while by no means innocent, had her own struggle to maintain against the centralisation of the country and the consolidation of the Royal power. An important question, however, is whether the Expulsion was not ultimately for the good of both England and English Jewry. While the latter was away, the long

political struggle in which it had become so painfully involved worked itself out. In the meantime, Englishmen learned to carry on trade and to manage their own financial affairs. When the Jews returned, there was comparative peace in the land, and English Jews and English Christians could meet as equals and no longer in an unequal financial partnership.

Henry Carter, C.B.E.: A Memoir

The Rev. Dr. A. Cohen writes about the biography of the Rev. Henry Carter, by the Rev. E. C. Urwin (Epworth Press, 8s. 6d.). Henry Carter was Chairman of the Executive of the Council of Christians and Jews from its formation until his death in 1951.

WHAT a remarkable story of a crowded and fruitful life is told in this short memoir, and of what a remarkable man! Two strains are conspicuous in his nature and account for his career: his deep spirituality which coloured his outlook on the problems of the modern world and spurred him into action, and his clear-sighted practicality which accounts so much for his achievements in his chosen fields of activity. "A practical idealist" accurately describes his personality.

The facts of his personal life are simple and few; the record of his work is astonishingly abundant. It must have been a great advantage that on leaving school, before he began his training for the ministry of his Church, he spent eight years earning his living in business. He then acquired an experience which later stood him in good stead. At the dawn of his manhood he was drawn to the service of the Methodist Church in whose annals for half a century his name was to be writ large.

He entered the ministry at the dawn of the century which he felt was to bring vast changes in the conditions of living. A passion for justice drew him to the study of social problems and the contribution which the Church could make to their solution. He was at once a fervent evangelist and an ardent social reformer, and the combination of the two rôles made the man whom so many came to know and admire.

His appointment as secretary of the Temperance and Social Welfare Department of his Church was the turning-point of his life. It concentrated his attention on the temperance problem in which connection he became a national figure. When the Government in 1915 set up a Central Control Board he was invited to be a member. In this connection the author relates an anecdote which reveals an outstanding characteristic of Henry Carter. Another appointment to the Board was Mr. Waters Butler who was associated with a firm of brewers. Both were regarded by the other members with suspicion because of their opposing



REV. HENRY CARTER, C.B.E.

with a group of refugee children.

interests. At the end of the first meeting, Carter said to Butler, "I don't consider I was put on the Board to run temperance, but to assist the Board in the national work it is doing with whatever knowledge or experience I have, and I am sure it is the same with you." "Exactly," said Butler. "Well, then," went on Carter, "let us take the first opportunity to show this to the Board, and show them that we are not here as enemies or rivals." "Agreed," said Butler; and the author adds,

"So they worked side by side with mutual respect and growing influence on the Board."

Carter had profound convictions, but he was able to co-operate with men from whom he differed in the interests of national welfare and social amelioration. Precisely this trait was conspicuous in his great work for better understanding between Christian and Jew. During the earlier period he seems to have had neither awareness of a Jewish problem nor personal contact with the Jewish community. But in 1937 he was in Yugoslavia with George Lansbury, where he was told by the interpreter that his mother had been treated in a Cancer Research Institution near Berlin by a specialist who was forced to flee because he was a Jew. Carter has recorded, "That evening in Yugoslavia had a vocational significance for me which holds good to this hour."

He threw himself with ardour into work on behalf of refugees from Nazi Germany. He became a familiar and beloved figure in Bloomsbury House, the centre of Jewish and Christian organisations for their relief, and was a Joint Chairman of the Central Office with Mr. Anthony de Rothschild. His outstanding labours in this humanitarian cause led him on to the wider question of Christian-Jewish relationships and he was a prime mover in the creation of the Council of Christians and Jews. From its inauguration he was the Chairman of the Executive Committee whose Jewish members vied with their Christian colleagues in affection for him and admiration of his wise leadership.

The book ends with four words spoken at a Memorial Service in Wesley's Chapel: "We all loved him." How true this is of large numbers of Jews and Christians who have cause to revere his memory!

TOLERANCE AND THE LAW

By PROFESSOR ARTHUR L. GOODHART, K.B.E., Q.C., F.B.A.

The Second Robert Waley Cohen Memorial Lecture

Price 6d.

THE COUNCIL OF CHRISTIANS AND JEWS

Kingsway Chambers, 162a, Strand, London, W.C.2.

The Education of the Young Worker

M. L. JACKS

Education is a process that continues throughout life, but the form which it takes alters at school-leaving age. Mr. M. L. Jacks, M.A., Director of the Department of Education, University of Oxford, discusses some of the problems of education at this critical transitional period.

THE two terms in this title both need interpretation or definition. The young worker, to take him first and to use the masculine pronoun (throughout the article) to cover both sexes, is the boy or girl earning a living between the ages of fifteen and eighteen: the lower age limit is chosen because it is then that compulsory whole-time schooling comes to an end, and the upper age limit because statutory provision for compulsory part-time education ends then; the latter is, however, an indeterminate line to draw, and there is bound to be some overlap into later years. Education is interpreted in the widest and most liberal sense, and it includes all that "helps a plant to grow," in the metaphor derived from the Latin original of the word and worked out by Froebel and other thinkers.

The young worker so defined comprises some 75% of the nation's child-population, and it is clear that the problem of how we are to educate this large percentage constitutes a national problem of no small importance; it has a social side to it as well as an educational, but the social problem will be solved only if the educational problem is solved first, and solved on educational principles. We must constantly remind ourselves of that. We must also remind ourselves that the young worker is not *sui generis*: we cannot detach him from the younger worker (himself at school) nor from the older worker (himself when grown up and the father of a family): we cannot take him out of the continuing context of his life: and above all, we must not allow him to become a "problem" (like the juvenile delinquent in many quarters); if once that happens, all our chances of giving him a good education vanish, for good education is always a matter of personal relationships with a particular individual who is different from all other individuals in the world and can never be standardised into a problem. And those personal relationships will begin with his school days and continue into his adult life, and if we are to consider his education we must look back to school and look forward to maturity. The two most striking features of the 1944 Education Act are that it is (to use the popular cliché) child-centred, and that the third stage, the stage of Further Education, is the consummation of the whole educational process, to which all the rest looks forward. The attitude to the young worker which I am suggesting we must adopt, is the attitude of the Act of Parliament.

The wide interpretation of education which I have put forward compels us to recognise as part of the young worker's education a wide variety of forces which play upon him. Some of these are deliberately and directly educational; others are indirectly educational; and a third category are only accidentally educational, and are equally likely to give a bad education as to give a good education. The first include direct instruction given perhaps in the works (where it is usually of a technical or semi-technical character), perhaps in the evening class, perhaps in the county college to be, or in its voluntary prototype of today, the college of further education. The second include boys' clubs, girls' clubs, and mixed clubs, scouts and guides, and other voluntary organisations of that kind. The third is made up of a vast variety of experiences and influences—Mum and Dad and Auntie Loo at home: the girl-friend or the boy-friend: the boss and the foreman: the street gang: the cinema, the radio, and television: for some the church, for others the public library or the museum or the debating society: these and many others are forces which educate or miseducate the young worker, and that they should educate him is the concern of those who are interested in his education; it is the concern of those who read this article. How is this to be done? We cannot control these forces as we control the forces which affect him in school or club or college. There we deliberately prefabricate the experience for him, and we prefabricate that which we think will provide the best education for him. But outside the walls we cannot do this. We can, however, help him to manage his experiences, by helping him to interpret them in the light of a true sense of values, to appreciate their relevance to himself, to arrange them in a proper hierarchy, and to deal with each one appropriately. This is an important, and perhaps the most difficult, part of the young worker's education.

Individual and community interests

In considering what should be the content and what the method of his direct education, we must approach the matter from two points of view, and take into account two sets of needs. All education may be regarded as the process of satisfying needs, and the needs to be satisfied at this stage of education are first the needs of the young worker himself, and then the needs of the industry which employs him and the society of which he is a member: the two points of view are those of the individual and of the community, and when they appear contradictory, as they may, a delicate balance has to be held between them. The matter is further complicated if we take into consideration, as we should, what

are called "the demands of true education" : are there certain subjects which owing to their intrinsic value should form a part of education for everybody, things which "every schoolboy should know," things which every young worker should know? Most of us would agree that there are such things. We are thus faced with a threefold question : should the young worker's education be child-centred, or community-centred, or subject-centred? The answer to this question is that it must be all three, and that there comes a point where education as accommodation, whether to the individual or to society, ceases to be education.

What then are the needs of the young worker which, within these limitations, his education must try to meet? It is impossible, within the scope of a short article, to give an exhaustive account of them, but two points of general significance may be made, and some of the more pressing needs may be briefly mentioned. This is a not uncommon confusion of thought in what claim to be progressive educational circles, and it is highly dangerous to good education. Needs and wants may sometimes be identical, but often they are poles apart, and it may well be held that one of the prime aims of education should be to bring about identification. And secondly, and as a corollary of this, many of the young worker's needs will be quite unfamiliar to him : he will be unconscious of them, and they will have to be discovered for him and revealed to him by somebody else : this is a supremely difficult task for those who educate him.

Needs of the growing personality

Those who succeed in this task will find themselves confronted with a bewildering variety of inter-related needs of the growing personality—physical, intellectual, moral, emotional, and spiritual : but none of these can be met on its own ground alone, and they are all aspects of the need of a unified individual, the "whole man." There are no water-tight compartments here, and physical education, for example, has important intellectual, moral, emotional, and spiritual repercussions : and the same is true throughout the whole gamut of needs and of the ways in which they are met. We shall succeed in educating the young worker only if we succeed in educating the whole man. As a whole man growing up he will need physical conditions in his work and physical education elsewhere which will enable him to develop a healthy body and one day to marry his girl-friend and bring up his family ; he needs to be given that hope. He needs also an intellectual understanding of his physical processes which will bring him self-respect and save him from self-

abandonment, anxieties, and despair. That same self-respect, which is one of his deepest needs, is to be derived from finding himself in a situation in which he feels that he counts and wins a personal significance from the consciousness that he and his work matter to somebody, and that even in this day of mass-production and mass-experience he is more than just a cog in the machine, and that without him life would never be quite the same. He needs knowledge of men and of things, he needs interests and an awakening to the boundless possibilities of a fascinating life, he needs satisfaction for his dormant sense of beauty (stronger in the adolescent than a sense of duty), and he needs that his mind should be kept alive and that in a day when ideas are mass-produced as well as things he should preserve the power to think his own thoughts and form his own ideas. And he needs, perhaps above all, that sense should be made of things, that somebody should help him to put together the jigsaw-puzzle of his existence so that he may see it as an intelligible picture: it is here perhaps that his spiritual needs will find their fulfilment, and with their fulfilment provide the fulfilment of many other needs.

Importance of efficiency

These are the dominant common needs of all young workers as they grow up, and in addition there are a host of individual needs particular to each one. For all these needs education must try to provide some satisfaction. But over against these, there are the needs of the community to be considered. As with the individual, there are needs here particular to time, place, and employment. But there are also certain common needs, and of these the most important today would seem to be efficiency, both in a general sense of a mastery of the three R's and in a particular sense of the mastery of a specific technique, a sense of service, a sense of responsibility, and an appreciation of the value and duty of hard work. It is for education, starting in the primary and the secondary modern school, and continuing in the evening class, the club, the works school, and the college of further education, to teach these lessons. There are finally those things which we feel to be good in themselves and which we believe should form part of the education of every boy and girl, the eternal values lying dormant in art, music, literature, and craftsmanship and forming part of the national heritage of culture to which every young worker is the rightful heir: and it is for education to make him aware of his inheritance and to

open to him its treasures. The demands of a good education have to be met as well as the needs of the individual or the community.

These considerations will have provided some sort of map of the ground to be covered in educating the young worker. There are, as has been indicated, many agencies concerned in the work. These start with the school and go on, through the varied provision made for the adolescent, into the adult class. It would require a separate article to consider how they should divide up the ground: certain specific parts will naturally fall to specific agencies (e.g. the mastery of the three R's to the school, specific techniques to the works), but there will also be much overlapping, and some parts of the ground will be covered by more than one agency, but from different points of view and in different ways. The task is a formidable one, and one upon which we have only just launched ourselves as a people: its successful accomplishment will be a piece of national service of which all those who have a share in it will have reason to be proud.

Study of a Minority

ISRAEL FINESTEIN

THE Anglo-Jewish community is a settled, native, English-speaking, English-thinking community. A perusal of the *Jewish Chronicle*, say, in 1855, will indicate the profound anglicisation of the life and aspirations of the community at that period. The struggle for emancipation was not a fight against an evil so much as against an anomaly. Jews were comfortable and free, but it rankled that Englishmen—albeit Jewish Englishmen—should be barred from entering into the political life of the country. But in that age piety was fashionable. Today many factors militate against the preservation of the forms of religion, and affect Jews as they affect others. But with the Jews the consequences can be more far-reaching. Assimilation by Jews, as was the case in the Victorian period, is very different from assimilation by persons of Jewish origin. The first type of assimilation does not spell absorption. The latter group can and does disappear from the Jewish fold. Unless such persons have some protective, through Jewish religious education or Jewish home or communal observances, they or their children are soon lost to Anglo-Jewry. This trend is less the result of deliberate choice than of thoughtlessness, apathy or the sheer difficulty of an alternative because of such features as distance from a Jewish organised group.

The value of *A Minority in Britain** is that it seeks to measure and assess the vitality of the Jewish community and its survival-capacity, and also its present distribution and outlook, at a time when the pace of dissolution permits statistical study. This is the first time for about eighty years that such a book could have been compiled. It would have been too early to have attempted this task a generation ago. A generation hence the task would have been extremely difficult, and indeed, in respect of some of the data with which this book is concerned, impossible.

Strengthening Jewish life

Generalisations based on the sample questionnaire and interview must always be treated with reserve. In a community as diversified as Anglo-Jewry—it is a much-organised, factious community—that is especially so. In her highly significant study entitled *Demographic and Other Statistical Aspects of Anglo-Jewry*, which is the heart of this book, Dr. Hannah Neustatter, on the basis of the decline in the Jewish birth-rate, figures of attendance at Jewish educational centres, the increase in extra-marriage, and other factors, concludes that “after the passage of some time, little may be left that is distinctively Jewish in this country.” One wonders whether that is a necessary conclusion. Certainly her statistics tell a grim tale. But are they the entire picture? The expanding Jewish day-school movement is bound to have an appreciable effect qualitatively and quantitatively. It is a very young movement. The deployment of the vast assets of the bombed and disused Jewish day-schools of old is only beginning to come into play. Again, such bodies as the Hillel Foundation (barely a year old) which caters Jewishly for Jewish students while at College, reflects an increasing concern on the part of communal leadership. There has also undoubtedly been a marked hardening on the religious right of the community in recent years. Witness, too, Carmel College, now in its eighth year—the Anglo-Jewish attempt at a public school of the classic type. Its combination of Jewish orthodoxy with the qualities of the English public school constitutes an experiment which, should that school prosper, may exert a crucial influence on important areas of Jewish life.

Nor, in my view, do the authors pay adequate attention to the effect of the State of Israel upon the Jewish future in this country. That effect is of course multiple. There are those Jews who, consciously or

**A Minority in Britain: Social Studies of the Anglo-Jewish Community*. Ed. by (Maurice Freedman. (Valentine, Mitchell, 21s.)

not, regard the creation of Israel as a sanction for their own abandonment of the means of Jewish survival in their own lives. The Jewish future is safeguarded—so why need they bother? But I submit that a far larger number of Jews here found their Jewish associations enhanced in dignity and significance by the emergence of a third Jewish commonwealth. There has been a steep increase in the number of young Jewish people who are studying Hebrew. Anglo-Jewry has never enjoyed so many facilities for the study of that language at all levels as today. Of course, emigration to Israel will in some cases follow, but if the current trend continues the number of men and women in this country to whom Hebrew is a living language will be far from negligible. All these and other features, I suggest, render it truer to say that though there will be a contraction in the number of “living” Jews in this country—and following Dr. Neustatter’s figures it may well be a substantial contraction—the Jewish remnant will be large and will contain a greater proportion of knowledgeable Jews than is contained in the current community.

Influence of old families

A work which would form a useful companion volume to this work is Dr. V. D. Lipman’s recent *Social History of the Jews in England 1850-1950*. Indeed a study of Dr. Lipman’s book would assist in an appreciation of Dr. Howard Brotz’s contribution *The Outlines of Jewish Society in London*. Dr. Brotz interviewed Jews in selected parts of London in order to examine their assumptions about themselves, their districts and the principal institutions and personalities in Jewish life. There was a time when the leadership of Anglo-Jewry was vested and appeared to be providentially vested in a small group of distinguished, influential and extremely able families. Many causes, notably the extension of egalitarianism in society and the declining leisure on the part of those families, brought a change. But it is noteworthy that the old respect for the “grand dukes,” as they were once called, dies hard. There is still a vicarious pride and pleasure in the entry of a Jew into the nobility, particularly if he is a member of one of the old families. The democratic revolution evidenced by the change of lay leadership fifteen years ago, though it reflected the general Zionist sentiment in the community, was not paralleled by an inward rejection of the old assumptions on the part of the rank and file. The respect accorded to and the influence wielded by the old families—or such of their members as are still actively associated with the fold—are great.

How much of the psychology ascribed in this book to Jews is not distinctively Jewish but is inherent in the middle-class or working-class layer of society to which the examined Jews belong? It is not distinctively Jewish to prefer a villa in Golders Green to a terrace house elsewhere. It is not distinctively Jewish to prefer to own up to N.W.4 than to E.1. These are bourgeois predilections the world over. I am not sure that this consideration has been given adequate attention in this work. One theme that does emerge from the interviews is the similarity of attitude to fellow-Jews and to Christian neighbours on the part of Jewish residents in parts of London which one selects for their differences.

Restlessness and independence

What is, I think, distinctively Jewish is the great proportion of Jews anxious to enter the bourgeoisie. Restlessness, sometimes called ambition, is a Jewish quality. So is an extreme desire for independence. These are not as susceptible of analysis and measurement as are the more obvious characteristics which have been subject to study in these pages. Apart from a few pages at the end of Dr. James Parkes' historical introduction to the volume, there is hardly anything about the non-Jewish reactions to Jews. Likewise the writers were not concerned in this volume to place the data regarding the Jewish minority by the side of data relating to other sections of the nation. Indeed, the Editor in the concluding portion of the book hints at this limitation. Assimilation—whatever meaning we attach to the word—requires an acceptance by the outside as well as an intention from within the Jew.

This book will be widely read by social scientists interested in group relations, whether as students, teachers or practitioners. Its tables and bibliography, and its examination of the Trades Advisory Council, the occupational structure of Anglo-Jewry and other institutions and topics in the community, will assist many to understand trends in Anglo-Jewry. They will also assist some in their task of educating people, Jews and Gentiles, into the habit of appraising their neighbours in a balanced manner and in a responsible frame of mind. The work appears on the eve of the tercentenary of the re-settlement of the Jews in England. The task of understanding one's neighbour whose ways appear different is a continuing one, for we shall never be alike in every respect or even in most respects. It is in the differences—in the meetings of cultures—that civilization comes into life. A plural society of mutual tolerance is an aim of civic education. A book such as this is a welcome and important contribution to such education.

Commentary

● Jews in Britain

Next year marks the 300th Anniversary of the return of Jews to England during the Protectorate. 1656 was a year of great significance to the Jewish Community, but the return was of importance not only to Jews but to the non-Jewish community also, for it marked a new advance in the practice of religious tolerance. The benefits which this country has gained as a result of the re-establishment of a Jewish community in our midst have not been limited to the many and varied contributions which Jews have made to our national life during the last three hundred years. The fact of having a minority of people professing a different religion from the majority of their fellow countrymen has been of incalculable advantage in the development of liberal thought. Other groups too have played their part in the struggle for religious liberty—Quakers, Anabaptists and other non-conformist sects have all their share in the story—but none has done more than the Jews.

1956 will be a year of special celebration in the Jewish community, and we believe that its significance will be recognised also by Christians of every denomination. The Council of Christians and Jews will be playing its part in the celebrations, and the January, 1956, issue of this magazine will be a special Jewish Tercentenary number.

● Studies in Religion

The department of extra-mural studies of London University has arranged for courses of biblical and religious studies leading to certificates of proficiency and diplomas. It is interesting that these courses have been arranged in response to a widespread demand, both from people who are already engaged in religious education, and from laymen with a personal interest in the study of the bible and in religion in general. It is interesting also that in preparing the courses the University has sought the co-operation of a number of denominational societies, including the Newman Association, the Dominican Order and Jews' College.

● Two notable centenaries

The month of November this year will contain two notable centenaries in Anglo-Jewish life, one of which may pass without public celebration, the second of which will be an occasion of considerable public interest, and both of which, together, constitute a fitting "curtain-raiser" to the Tercentenary celebrations which are due to take place in

1956 and to which reference has already been made in another paragraph.

The first of the November anniversaries falls on November 9th, which in London is traditionally Lord Mayor's Day. It commemorates the installation of Alderman (later Sir) David Salomons as Lord Mayor of London, the first Jew ever to occupy that high and distinguished office. Sir David played an outstanding part in the fight for the removal of legal disabilities. After three times unsuccessfully contesting a parliamentary constituency he was eventually elected Member of Parliament for Greenwich in 1851. His struggle was by no means ended, however, and it was not until 1858 that he was able with full legal rights to take his seat in the House.

Two days after his installation as Lord Mayor, however, and in celebration of this event, a scholarship was endowed at Jews' College which had recently been established for the training of theological and rabbinic students. The arrangements for the celebration of the centenary of the College are in themselves an appropriate comment on the work and influence of this important institution of Anglo-Jewish life. On the afternoon of November 16th the Chief Rabbi will conduct a religious service at the laying of the foundation stone of what is to be the new home of the College in Montagu Square. In the evening of the same day a reception will be held in the University. Successful development and a close association with the life of the University of London are the two characteristics and indeed interrelated aspects of the life of the College which call for special congratulation. They also encourage the hope that in its new home and with the links of friendship and active co-operation with the academic life of the University as a whole strengthened, Jews' College will be capable of rendering still more distinguished service to the Jewish community, and through Anglo-Jewry, to the country as a whole. For we live at a time when no ministry, whether Jewish or Christian, can afford to think of itself in too narrowly parochial terms.

● The Board of Deputies

One of the organisations with which this Council maintains close contact is the Board of Deputies of British Jews. Whilst its full title is "The London Committee of Deputies of the British Jews," the Board is, in fact, representative of Jewish Communities throughout the country. Its prime responsibility is naturally with the interests of the Jewish Community itself, but the Board is also concerned with the relationships between Jews and non-Jews. In this field the Board's Central Lecture

Committee is active in providing speakers for non-Jewish groups, and its latest Annual Report tells of an increasing demand for detailed knowledge of Judaism on the part of Church and other societies. It is interesting to note also that the Board of Deputies is one of the comparatively few organisations authorised to present in person a loyal message to the Crown on major Royal occasions—another recognition of the significant place which the Jewish Community has established for itself in our national life.

About Ourselves

The Second Robert Waley Cohen Memorial Lecture, held in Middle Temple Hall on October 10th, was an outstanding occasion. Professor Arthur Goodhart's lecture on Tolerance and the Law, which is summarised elsewhere in this issue of *Common Ground*, marked an advance in constructive thinking about the theory and practice of tolerance. The Lord Chancellor, Lord Kilmuir, presided over the gathering, and a former Lord Chancellor, Lord Jowett, moved the vote of thanks. The lecture was given before a large and representative audience, including the American and Israeli Ambassadors and many distinguished members of the legal profession. Professor Goodhart is himself in the unique position of being an American citizen, Master of University College, Oxford, and an honorary K.B.E.

The Annual General Meeting of the Council will this year be held on Wednesday, 7th December, at 3 p.m., in the Hoare Memorial Hall, Church House, Westminster. His Grace the Lord Archbishop of Canterbury, and the Very Rev. the Chief Rabbi, will address the meeting. Further details will be announced in a separate notice, but readers may wish to book the date now.

● The London Society of Jews and Christians is again arranging a series of Public Meetings during the winter, with lectures on the general theme "Jewish and Christian Conceptions of the Good Life." Full particulars of these meetings will be found in the notice on page 32, and all our readers are cordially invited to attend. We hope to print summaries of some of the talks in future numbers of *Common Ground*.

● On Thursday, December 8th, the Hampstead Branch of the Council will hold a meeting in the Hampstead

Synagogue Hall, with Miss Janet Lacey, of the British Council of Churches Inter-Church Aid and Refugee Service, as speaker. The meeting will commence at 8 p.m. All members of the Council in Hampstead, and others who are interested, will be most welcome.

● The Hull Council of Christians and Jews is to hold its Annual General Meeting on Monday, November 21st, at 7.30 p.m., in the Royal Station Hotel, Hull. The meeting will be the central feature of a series of other meetings arranged by the Hull branch

over the weekend. It is expected that speakers from the Council will address various church and other groups during the period.

● Many readers of *Common Ground* will have heard the recent talks in the "Lift Up Your Hearts" series by the Rev. W. W. Simpson.

Taking as his theme "The Bible Jesus Read," Mr. Simpson, after a brief introduction, dealt with the Law, the Prophets and the Writings of the Old Testament, and their relevance and importance to an understanding of the New.

Mr. Simpson also broadcast a talk on Jewish-Christian co-operation in Germany, on September 16th.

Book Notes

Dispersion and Resettlement: The Story of the Jews from Central Europe.

Published by the Association of Jewish Refugees in Great Britain, 1955.

This booklet comprises a series of short articles on the Jews of Central Europe who emigrated as a result of Nazi persecution and have established communities in Western Europe, the Americas and Commonwealth countries. The main purpose of the publication is "to strengthen the sentiment of solidarity and of common interest and purpose in all the problems arising from the past." Apart from this aim, the subject matter should be of value to the general reader in so far as it gives much information on the problems with which these communities have been faced, and are still facing, and the work being done by the various Jewish emigré associations in their attempts to solve them. Since social and economic factors are in the main the determining forces in the success or failure of the integration of these communities in the life of the countries of their adoption, these problems are bound to vary under different conditions. While in the earlier stages of resettlement, especially during the war, difficulties such

● In past years speakers from the Council have addressed students at Teachers' Training Colleges, and have discussed with them various aspects of the problem of education for human understanding. This has been a most profitable field of work, and in every case the students have expressed great interest in the Council's aims, and in the various methods of imparting the idea of human understanding to their future pupils. In the present year visits are being arranged to an even larger number of colleges.

Council speakers also visit many grammar and independent schools throughout the country, and the sixth formers who comprise the audiences show a lively awareness of the problems relating to inter-group relations.

as official anti-alien restrictions, hostile popular feeling, impossibility of placing emigrés from the professional classes had to be overcome, latterly the problems of the care of the aged and the preservation of the Jewish tradition and way of life have assumed serious proportions.

Apart from the relationship between Jew and Gentile, there have been tensions between the Central European and the Eastern European and Sephardic Jews, not only in Israel, but in other countries such as the Argentine, as also between Zionist and non-Zionist. The Central European communities have tended to develop into distinctive groups. It is of interest to note that the largest number of Central European Jews has resettled in the United States—that in Israel being less than half.

Saint on the March

By Hallam Tennyson

(Gollancz, 13s. 6d.)

Any book by Hallam Tennyson (who is no stranger to *Common Ground* readers, since for some years he was the moving spirit behind the work of the Council of Citizens of

East London) may be expected to reflect a sense of the numinous combined with wide human sympathies. "Saint on the March" is no exception. Indeed, this book provides a unique opportunity for the expression of its author's deepest convictions, for its subject Vinoba Bhave, is a Brahmin ascetic, who has set himself to follow in the path of Gandhi and bring about Sarvodaya—the welfare of all—through a revolution of love. Or rather it would be true to say that circumstances forced the role of Gandhi's successor upon him for he is by nature a shy, scholarly type who shuns the glare of publicity inseparable from leadership.

Mr. Tennyson gives a vivid picture of the man and the method by which he carries on his ceaseless campaign on behalf of the poor masses of India. An incredible daily scene is laid before us—the "rising while it is yet night," the tireless wandering from village to village, at a great walking pace, the scanty meals, barely sufficient, one would think, to keep a dog alive, the interviews with reluctant landlords, ending so often in a gift of land which marks the triumph of the spirit over self-interests, and finally the prayer meeting when the great ideas of Yoga seem to transfuse the earthly scene with a radiance from heaven. And dominating the whole is this saintly figure, overcoming his own physical handicaps and frailties, and effecting a revolution in the minds of countless human beings through a mere power of "a detached and passionless messenger of God."

Yet the main charm of this book lies less in the portrait of its hero than in its revelation of the mystery of India herself. Mr. Tennyson is at his best when he is attempting to describe the indescribable—the pathetic, incoherent, bewildering masses of the people, the mixture of muddle and native shrewdness which characterises their lives, the mystical sense and penetration which somehow correspond to the variety and colour of the vast natural background. Moreover, he shows with engaging frankness how a European fits into it all, or, sometimes, fails to fit in, and how he may come away with the feeling that the solution of India's land problems throws light on the whole world problem of how mankind may find salvation.

The Colour Problem

By Anthony Richmond

(Penguin Books, 3s. 6d.)

Here is a book well worth reading, if somewhat bewildering in statistics to the layman.

Mr. Richmond, confining himself to Britain and Commonwealth territories in Africa and the West Indies, has made a very careful study of the difficulties, social, psychological and economic, which go to make up "The Colour Problem."

In the introduction some of the underlying subtleties of colour prejudice are revealed. Psychological projections of personality frustrations seem to find outlets in "scapegoats" usually drawn from members of other ethnic groups. To "dislike the unlike" appears to be a human failing the world over.

The complications of constitutional law in some parts of the Commonwealth seems merely to have served as a stimulus to racial tension, as for instance in Nyasaland when the Central African Federation was decided upon.

How then is this question to be tackled? As Mr. Richmond points out, toleration is not an over-night adoption and a voluntary change of values is necessary before any country can deal with its individual problem.

South Africa has been much criticised for her policy of apartheid, and certainly the warning that "oppression sows the seeds of revolution" seems to strengthen the argument against it. However, let us not so much be critical of another country, as watchful of our own. This year a large number of coloured people came into this country, next year there will be more. To do away with complacency and to come to grips with the colour bar, which *does* exist in this country, whilst it is in its early stages, would seem to be part of the answer, and a realisation that—in the words of the United Nations Universal Declaration of Human Rights—"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

JEWISH AND CHRISTIAN CONCEPTIONS OF THE GOOD LIFE

*A series of Public Meetings arranged by the
London Society of Jews and Christians*

to be held at

Kings Weigh House Church Hall, Binney Street,
Oxford Street, London, W.1
at 8.15 p.m.

Tuesday, December 6th

The Need for a Religious Basis

PROFESSOR I. LEVINE, M.A., D.Litt.,

*Professor of Philosophy, University College of the South West
and*

THE REV. EDWARD CARPENTER,
Canon of Westminster Abbey

Thursday, February 2nd

The Ideal for the Individual

RABBI DR. LOUIS JACOBS, B.A., Ph.D.,

*Minister of the New West End Synagogue
and*

DR. H. G. WOOD, M.A., D.D.,
Society of Friends

Thursday, March 1st

The Ideal for the Family and the School

MR. PHILIP POLACK, M.A.,

Head of the Jewish House, Clifton College, Bristol

MR. M. L. JACKS, M.A.,

Director, Department of Education, University of Oxford

Wednesday, April 18th

The Ideal for the Nation and World Society

PROFESSOR NORMAN BENTWICH, O.B.E., M.C.

and

THE REV. FR. RAYMOND RAYNES, C.R.,
Superior of the Community of the Resurrection